The Kapu in Hawaii.

(Anna M. Paris).

The second anniversary meeting of the Daughters of Hawaii, to celebrate Kamehaha's conquest of the Islands, was held the other evening at the home of the Regent, Mrs. B. F. Dillingham. There was a large attendance, each member on that occasion having the privilege of bringing a friend, and the many lei hulus worn gave a decided Hawaiian effect to the occasion. In a delightful musical program the following friends rendered Hawaiian solos and other choice selections; Mrs. Merrill, Miss Ena, Miss Andrews, Miss Uecke, Robert Paris and Mr. Ike Dillingham.

Mrs. Dillingham, as hostess, gave the new members a cordial welcome and in a few fitting words gave a brief outline of the society and its aims. The report of the treasurer, Mrs. P. C. Jones, followed, after which a paper by Miss Anna M. Paris, historian, on the Kapu in Hawaii, was listened to with marked attention. According to the rules, the meeting closed with two verses of Hawaii Ponoi.

THE KAPU.

Ancient as the hills was the Kapu system of Hawaii. So universal also was its practice throughout Polynesia there is no doubt it existed in those Western lands from whence the Polynesians migrated, long before it became an unwritten code through the numberless groups of the vast Pacific. Indeed, according to historians, traces of it may yet be found in those lands, and it is an interesting fact that a scarlet string worn around the wrist by the southern Hindoos is called kapu, and indicates that the wearer is engaged in a sacred cause. To quote Fornander: "However much the kapu system may in after ages nave been abused, it was no doubt originally a common law of the entire Polynesian family for the protection of persons and things, and an appeal to the gods for the punishment of offenders when human power fell short of reaching them." Here, in Hawaii, as is well known, it had degenerated into a most oppressive system, and in the hands of the priests, and as part of the religious code, its authority was absolute.

Except in rare cases, death was the penalty for any violation of its laws, and while some of these were fixed in their nature and well known to all, many were capricious in the extreme.

To mention a few of the restrictions: Various streams and bathing places were kapu at times. Several species of birds, also turtle and squid were kapu and to be eaten only by the priests and aliis. There were times of strict kapu when silence prevailed, when pigs and fowls were muzzled, and no one could speak aloud. This season of quiet, however grateful to some, must have been a trying ordeal for the talkative part of the community.

There were special restrictions for women. They were not allowed to eat with men or prepare their food at the same fire. Many kinds of fruit and meat were forbidden, even to those of the highest ranks.

The story of the Garden of Eden had not yet reached them or possibly these daughters of Eve, obliged to live on inferior kinds of food, would not have been so acquiescent to what they regarded as the divine decree. Only on one occasion do we hear of the kapu having been broken by a woman. This was done at Kahaluu, on the Kona coast, by the Princess Keakaokalani (shadow of the heavens), and before the time of Kamehameha. This princess of Hawaii, swimming around the point to the large heiau by the sea, ate deliberately the iholena banana on that sacred spot. Her high rank saved her from death and thereafter the iholena banana was noa, or free to all women. This princess, by the way, was an ancestor of one of the Daughters of Hawaii, and the wife of the alii Alapai.

But even while the authority of the kapu remained apparently unquestioned influences were working against it imperceptibly. Foreigners were opposed to it, and ships brought word of other countries where such conditions did not exist. Thought was stirred in the lifetime of Hawaii's first illustrious king, Kamehameha, and gradually the way was prepared for the downfall of the entire system.

It remained, however, for the young King Liholiho (Kamehameha II), before the arrival of any missionary to give the death-blow to this institution. When we remember the extreme antiquity of the kapu and the awe inspired by the priesthood in those days, we realize that it required no small degree of courage on the part of the king to take this singularly decisive step. He had good counsellors, however, and it is interesting to note that the first suggestion for the overthrow of the kapu came from a woman. Kaahumanu, who was associated with the king in authority, and the queen mother, Keopuolani, with a foresight which was remarkable, were both united in their desire to abolish this oppressive system.

"Let us henceforth disregard the restraints of the kapu," said Kaahumanu to the king after the coronation ceremonies were over. The mother, too, sent for her youngest son, Kauikeaouli (afterward Kamehameha III), to come and eat with her, thus strengthening the queen's counsel, by her own example. A second message from Kaahumanu followed, advising the king to renounce the kapu and to cast aside the gods, and a public feast taking place soon after gave him the opportunity to follow this advice. After consulting with some of the chiefs and waiting till all were seated, the women in one place, the men in another, as usual, the king ordered his attendants to carry fowls and forbidden dishes to the place where his wives were seated. He then, to the horror of all present, left his own seat and placing himself by the queens, began to eat, telling them to do likewise. Several chiefs followed his example, and no harm coming to any one the people soon raised the joyful cry, "The eating kapu is broken."

Soon after men and women were eating together promiscuously and before the feast was over, the king announced to the multitude his decision to do away with the idols and to abolish the priesthood. As might be expected, however, this change was not accomplished without a struggle. A "Defender of the Faith" arose, in the person of Kekuaokalani a high chief of kingly family, and one who traced his lineage from the great high priest Paao. He was soon at the head of a considerable force, some of the king's prominent followers deserting him to join the ranks of the rebel alii.

Fortunately, Kalanimoku was Prime Minister at this time. He has been called the "Iron Cable of Hawaii." Mrs. Lucy G .Thurston mentions this chief as the first man of distinction to greet them on their arrival at Hawaii, and adds: "In dress and manners he appeared with the dignity of a man of culture. Fruitless efforts were made by Kalanimoku and those with him to conciliate the rebel party but the haughty Kekuaokalani would listen to no terms, would make no concessions. Preceded by his war god, he marched his followers toward Kailua, hoping to surprise the king's party, but, with an army well supplied with firearms, Kalanimoku was ready, and on the way to meet him. The opposing forces met at Kuamoo on the Kona coast, about six miles from Kailua. I may mention here that this spot was the last place visited by Kate Field during her eventful journey round Hawaii, and just before her fatal illness. Kekuaokalani proved himself on that day the hero of a lost cause. The superior arms of the king's army gave them the advantage, and when driven to the shore, his men were fired upon from the king's squadron of double canoes, the day for him was lost. He continued, however, though wounded, to make a brave resistance, till a musket ball ended his life. Their leader killed, the defeated army fled, and many were taken prisoners.

Mrs. W. H. Shipman, who now owns the picturesque spot where this battle was fought, relates a few interesting incidents—interesting because they were told her by one who, in close attendance on the alii, stood near him when he fell. According to this eyewitness, Kepoi, by the side of Kekuaokalani on that fateful day, stood his wife, Manono—a woman noted for her beauty, as well as her courage, and a cousin of the king's. Seeing her husband fall, she called out: "E ola au," thus pleading for her life. Her plea was conveyed at once to the king who, in his canoe, accompanied by the queen mother (Keopuolani), sat watching the encounter.

"Is the alii dead?" called the king. "Yes," was the reply.

"She must die also," said he. "I cannot save her. It shall not be said that I saved my relatives and did not spare others."

The words were no sooner spoken than the brave woman, struck by a ball, fell on the dead body of her husband.

A rude pile of stones today marks the lonely spot where this scene occurred, but interest will linger around it as long as heroic deeds remain the theme of song and story.

Kepoi, his leader gone, fled with the scattering army. Hiding behind rocks and in caves, avoiding all frequented paths, he made his way to Waipio, where he remained for some time in concealment, returning to Kona, however, when the troubles were over, where he lived many years to enjoy the fruits of peace. He continued to the end of his life a close friend of the chiefs of that district and was a favorite also with the Princess Likelike.

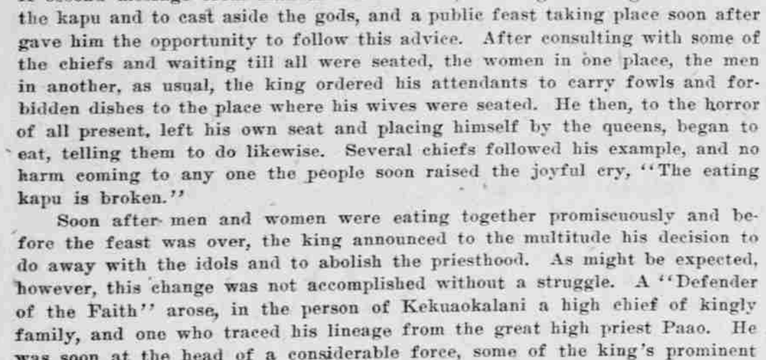
There were two little children, brother and sister, who lived to tell of their escape on that terrible day. The brother, the elder of the two, seeing the impending danger, seized his little sister, dragging her and a bunch of iholena bananas to a safe place where, though concealed by thick bushes, they trembled with fear as the noise of the battle reached them. The fight over, they were discovered.

"Auwe," said one of the king's men. "Here are two children, what shall we do with them?" After a little consultation, they contented themselves by taking away the bananas, leaving the children to their fate. The two whose lives were so mercifully spared were afterward well known to the residents of Kona by the names of Kauhau and Pae.

Thus ended, in December, 1819, the last battle fought in Hawaii—a battle far-reaching in its results for, by the downfall of the kapu system, the whole condition of woman in these Islands was changed. It has been said that the treatment of its women is the measure of a nation's civilization. Judged by the victory won at Kuamoo, Hawaii may well take an honorable place among nations.

Let us hope that the "Daughters of Hawaii" will, in the near future, mark in some fitting manner this historic spot.

ANNA M. PARIS,
Historian for Daughters of Hawaii.



JONAH COMING OUT OF THE WHALE.

JONAH: Yes, I was pretty well taken in, and was down in the mouth for awhile, but I guess I'm coming out all right now!

APRIL — **CORRECT DRESS CHART** — **1905**

DAY DRESS.

Occasion	Coat and Overcoat	Waistcoat	Trousers	Hat	Shirt and Cuffs	Collar	Cravat	Gloves	Boots	Jewelry
Day Wedding Afternoon Calls, Receptions and Matinee	Frock — Chesterfield Overcoat	Double or Single Breasted Same Material as Coat or of White Linen Duck	Striped Worsted or Cheviot of Dark Grey	High Silk With Felt Band	Plain White with Cuffs Attached	Poke or Wing	White, or Pearl Ascot or Once-over	Gray Suede	Patent Leather or Varnished Calfskin Button Tops	Gold Links Gold Studs and Cravat Pin
Business and Morning Wear	Jacket, Cutaway or Morning coat — Covert or Chesterfield Overcoat	To Match Coat or of Different Material	If with S. B. Coat, to match If with D. B. Coat, of same or Different Material	Derby with Jacket	Colored or White with Cuffs Attached	Fold, or Wing	Four-in-hand, Ascot, Once-over or Tie	Tan Cape or Gray Reindeer	Laced Calf High or Low	Gold Studs Gold Links
Wheeling, Golf, Outing	Norfolk or Double Breasted Jacket	Knitted or Fancy Plaid	Tweed or Flannel	Alpine, Tam or Golf Cap	Flannel Madras or Oxford	Fold, or Deep Point	Kerchief Tie or Knotted Handkerchief	Tan Cape Chamois or Knit	Laced Calf or Russet High or Low	Links and Cravat pin Watch Albert
Afternoon Tea, Show Church and Promenade	Frock or Cutaway — Chesterfield Overcoat	Same Material as Coat or of White Linen Duck	Striped Worsted Light or Dark	High Silk With Felt Band	Plain White With Cuffs Attached	Poke or Wing	Ascot, Once-over or Four-in-Hand	Grey Suede	Patent or Varnished Calfskin Leather Tops Button	Gold Studs Gold Links Cravat Pin

EVENING DRESS.

Evening Weddings, Ball, Reception, Formal Dinner and Theater	Swallowtail — Skirted or Chesterfield Overcoat	White Double or Single Breasted or Black Single Breasted	Same Same Material as Coat With Braided Outer Seams	High Silk with Felt Band Silk or Opera at Theater	Plain White with Cuffs Attached	Lap-Front or Poke	Broad End White Tie	White Glace or Pearl	Patent Leather or Varnished Calfskin Tops Button or Patent Leather Pumps	Pearl Links Pearl Studs
Informal Dinner, Club, Stag, and At Home Dinner	Jacket Black or Grey — Chesterfield Overcoat	Pearl Single Breasted or Same Material as Jacket	Same Material as Jacket With Plain Outer Seams	Black Derby	Plain or Pleated White with Cuffs Attached	Wing or Fold	Broad End Black Silk Tie	Gray Suede	Patent Leather or Varnished Calfskin Button Tops or Patent Leather Ties	Gold Studs and Links

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